

Soldon.

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Articles

agreed on by the Bi-
shoppes, and other learned
menne in the Synode at London,
in the yere of our Lord Godde,
M. D. LIII. for the auoinding of
controuersie in opinions, and
the establisheiment of a god-
lie concorde, in certeine
matters of Reli-
gion.

¶ Published by the kinges Maies-
ties commaundement, in
the Moneth of Maie.

Anno Domini.

1553.

40 A. 23 Th. Sold



Articles publis- hed by the Kinges Maiestie

C Of faith in the holie Trinitie



Here is but one living, and true
God, and he is euerlasting, with
out bodie, partes, or passions, of
infinite power, wisedome, and
goodnesse, the maker, and pre-
seruer of all thinges bothe vi-
sible, and invisble, and in hys
of this Godhead there bee thre
persones of one
substaunce, power, and eternitie, the Father, the
Sonne, and the holie Ghoste.

C That the worde, or Sonne of God, was made a very man.

SHe sonne whiche is the woord of the fa-
ther, tooke mannes nature in the womb
of the blessed virgine Marie of her Sub-
staunce, so that two hole, and perfeicte natures,
that is to saie, the Godhead, and manhode were
ioigned together into one persone, never to be di-
vided, wherof is one Christe very God, and very
manne, who truely suffered, was crucified, dead,
and buried, to reconcile his father to vs, and to
be a Sacrifice for all sinne of manne, bothe ori-
ginall, and actuall.

¶ Of the goyng dounie of Christe into Helle.

3 ¶ Christ died, and was buried for vs: so also it is to be beleued, that he went dounie into hell. For the bodie laie in the Sepulchre, vntill the resurrection: but his Ghoste departing from him, was with the Ghostes that were in prison, or in Helle, and didde preache to the same, as the place of S. Peter dooeth testifie.

¶ The Resurrection of Christe.

4 Christe didde truelie rise againe from deathe, and tooke again his bodie with flesh, bones, and all thinges apperteining to the perfectiōn of mannes nature, wherewith he ascended into Heauen, and there sitteth, vntill he retourne to iudge men at the last daie.

The doctrine of holie Scripture is sufficient to Saluation

5 Holie Scripture conteineth all thinges necessarye to Saluation: So that whatsoeuer is neither read therin, nor mai be proued therby, although it be sometime received of the faithful, as Godlie, and profitable for an ordre, and comeliness: Yet no manne ought to bee constreigned to

By the Kynges Maistrie.

to beleue it as an article of faith, or repute it requisite to the necessitie of Saluation.

The olde Testamente is not to be refused.

The olde Testament is not to bee put a maie ⁶
as though it were contrarie to the newe,
but to be kept still: for bothe in the olde, and
newe Testamentes, euerlasting life is offred to
mankinde by Christ, who is the onelie mediatour
betwene Godde, and manne, being bothe Godde,
and manne. Wherefore thei are not to be hearde,
whiche feigne that the olde Fathers didde looke
onely for transitorie promises.

The three Credes

The three Credes, Nicene Crede, Athana-
sius Crede, and that whiche is commonlie ⁷
called the Apostles Crede, ought throughly
to be receiued: for thei maie be proued by most cer-
teine warrauntes of holie Scripture.

Of originall, or birthe sinne

Reginall Sinne standeth not in the fo- ⁸
lowing of Adam, as the Pelagianes doe
vainelie talke, whiche also the Anabap-
tistes doe now a daies renue, but it is the fault, &
A. ill. cor-

corruption of the nature of euery manne, that naturallie is engendred of the offspring of Adam, whereby manne is very farre gone from his former righteousnesse, whiche he had at his creation and is of his owne nature geuen to euill, so that the fleshe desireth alwaies contrarie to the spirit, and therefore in euery persone borne into this world, it deserueth Goddes wrath & damnation: And this infection of nature doeth remaine, yea in them that are baptizid, wherby the lust of the fleshe called in Greke φύκα & σερκάσ, (whiche some do expoune, the wisedome, some sensualitie, some the affection, some the desire of the flesh) is not subiect to the lawe of GOD. And although there is no condemnation for them that beleue, and are baptizid, yet the Apostle doeth confesse, that concupiscence, and lust hath of it selfe the nature of sinne.

C Of free wille.

9. **S**Chau no power to dooe good woorkes pleasaunte, and acceptable to God, with out the Grace of God by Christ, preuen-
ting vs that wee maie haue a good wille, and working in vs, when we haue that wille.

C Of Grace.

10. **G**He Grace of Christ, or the holie Ghost by him geuen dothe take awaie the stonie harte, and geueth an harte of fleshe. And al-

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although those that haue no will to good thinges, he maketh them to wil, and those that would euill thinges, he maketh them not to wille the same: Yet neuerthelesse he enforceth not the wil. And therfore no man when he sinnew, can excuse himself, as not worthie to be blamed or condemned, by alleging that he sinned unwillinglie, or by compulsion.

C Of the Justification of manne.

Justification by onely faith in Jesus Christ ¹¹ in that sece, as it is declared in the homelie of Justification, is a mooste certeine, and holesome doctrine for Christien menne.

C Worke before Justification.

Worke done before the Grace of Christe ¹² and the inspiratione of his spirite are not pleasant to GOD, forasmuche as thei spring not of faithe in Iesu Christe, neither do thei make manne mete to receiue Grace, or (as the Scholeauthoures say) deserue Grace of congruitie: but because thei are not done as god hath willed and commaunded thei to bee done, we doubt not, but thei haue the nature of sinne.

Twoorkes of Supererogation.

13

Solunfarie woorkes besides, ouer, and above Goddes commaundementes, whiche thei cal woorkes of Supererogation, can not be taught without arrogancie, and iniquitie. For by theim menne dooe declare, that thei dooe not onely rendre to GOD, alsmoche as thei are bounde to dooe, but that thei dooe more for his sake, then of bounden duetie is required: Whereas Christe saith plainelie: when you haue dooen al that are commaunded you, saie, we be vnprouifable seruauntes.

No man is without sinne, but Christe alone.

14

Christe in the trueth of our nature was made like unto vs in al thinges, sinne onely except, from whiche he was clearelie boide bothe in his fleshe, and in his Spirite. He came to be the lambe without spotte, who by Sacrifice of himself made ones for euer, should take away the sinnes of the worlde: and sinne (as Saint Iohn saith) was not in him. But the rest, yea, althoughe we be baptized, and borne againe in Christe, yet we all offend in many thinges: and if we saie, we haue no Sinne, wee deceiue our selues, and the trueth is not in vs.

Of

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¶ Of sinne against the holie Ghoste.

Very deadlie sinne willinglie committed is
after Baptisme, is not Sinne against the
holie Ghost, and unpardonable: wherfore
the place for penitentes, is not to bee denied to
soche as fall into sinne after Baptisme. After we
haue receiued the holie Ghoste, wee maie departe
from grace geuen, and fall into sinne, and by the
grace of GOD wee maie rise again, and amende
our liues. And therfore thei are to be condemned,
whiche saie, thei can nomore Sinne as long as
thei liue here, or denie the place for penitentes to
soche as truelie repent, and amende their liues.

¶ Blasphemie against the holie Ghoste.

Blasphemie against the holie Ghost is, when
a man of malice and stubbornesse of minde,
doeth raile vpon the trueth of goddes word
manifestlie perceiued, and being enemie therunto
persecuteth the same. And because soche be guilty
of Goddes curse, thei entangle themselues with
a moste grievous, and hainous crime, wherupon
this kinde of sinne is called and affirmed of the
Lord, unpardonable.

Of predestination, and Election.

17. **P**REdestination to life, is the euerlasting purpose of God, wherby (before the foundations of the worlde were laied) he hath constantlie decreed by his owne Judgemente secrete to vs, to deliuer from curse, and damnation those whom he hath chosen out of mankinde, and to bring them to euerlasting saluation by Christ, as vesselles made to honour: wherupon, soche as haue so excellent a benefite of GOD geuen vnto them be called, according to Goddes purpose, by his spirite woorking in due seassone, thei through grace obeie the calling, thei be iustified frely, thei be made sonnes by adoptione, thei bee made like the image of Goddes onely begotten sonne Iesu Christe, thei walke religiousslie in good woorkes, and at length by Goddes mercie, thei atteine to euerlasting felicitie.

As the Godlie consideration of Predestination, and our election in Christe is ful of swete, pleasaunte, and unspeakable comforst to Godlie persones, and soche as feele in themselues the woorking of the spirite of Christ, mortifiyng the woorkes of the flesh, and their earthlie membris, and drawing vp their minde to high, and heauenly thinges, as wel because it doeth greatly stablish and confirme their faith of eternal Saluation to bee enioied through Christe, as because it dooeth seruentlie kindle their loue towardes Godde: So

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for curiouse, and carnall persones lacking the spi-
rite of Christ, to haue continuallie before their yies
the sentence of Goddes predestination, is a moste
daungerous dounefall, whereby the Deuill maie
thrust them either into desperatio, or into a rechie-
lesnesse of most vncleane liuing, no lesse pernicious
then desperation.

Furthermore, although the Decrees of predesti-
nation are vñknowen vnto vs, yet we must re-
ceiue Goddes promises, in soche wise, as thei bee
generallie setforth to vs in holie Scripture, and
in our doinges that wille of Godde is to be folo-
wed, whiche we haue expressearie declared vnto vs
in the woordie of Godde.

Cwee must truste to obteine
eternal Saluation one-
ly by the name of
Christe.

GHeis also are to be had accursed, & abhorred
that presume to saie, that euery man shalbe
saued by the Lawe, or secte whiche he pro-
fesseth, so that he bee diligent to frame his life
according to that Lawe, and the lighte of
Nature: For holie Scripture doeth
sette out vnto vs onely the
name of Iesu Christ,
wherby menne
must be sa-
ued

18.

All men are bounde to kepe the moral commaundementes of the Lawe.

19. **T**he Lawe, whiche was geuen of GOD by Moses, although it binde not Christian menne, as concerning the Ceremonies, and Rites of the same: Neither is it required, that the Ciuile Preceptes and Ordres of it, shoulde of necessitie bee received in any communie weale: Yet no Manne, (bee he never so perfeicte a Christian) is exempte and lose from the Obedience of those Commaundementes, whiche are called Moral: wherfore thei are not to be harkened unto, who affirme that holie Scripture is geuen onlie to the weake, and do boaste theim selues continually of the spirit, of whom (thei saie) thei haue learned soche thinges as thei teache, although the same be most evidently repugnaunt to the holie Scripture.

Of the Churche.

20. **T**he visible Churche of Christ is a Congregation of faiethfull Menne, in the whiche the pure worde of GOD is preached, and the sacramentes be due lie ministred, according to Christes ordinaunce, in all those thinges that of necessitie are requisite to the same.

As the Churche of Jerusalem, of Alexandria, and of Antioche hatherred: So also the Churche of Rome hath erred, not onely in their living, but also

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also in matiers of their fai th.

¶ Of the auctoritie of the Churche.

No tis not lawefulle for the Churche, to ordene any thing, that is contrarie to Goddes 21 woorde writte, neither maie it so expoune one place of scripture, that it be repugnaunt to an other. wherfore although the churche be a witnesse and a keper of holie writte, yet as it ought not to decree any thing agaistste the same: so besides the same, ought it not to enforce any thing to bee beleued for necessarie of Saluation.

¶ Of the auctoritie of general Counsailes

Generall counsailes maie not be gathered together without the commaundemente, 22 and will of Princes: and when thei be gathered (for as moche as thei be an assemblie of men, wherof all be not gouerned with the spirite, and woorde of GOD) thei maie erre, and sometime haue erred, not onely in worldlie matiers, but also in thinges perteyning vnto God. wherfore thinges ordeined by theim, as necessarie to Saluation, haue neither strength, nor auctoritie, onlesse it maie be declared, that thei be taken out of holie scripture.

¶ Of Purgatorie.

23. **H**E doctrine of Scholeaucthoures concerning purgatorie, Pardonnes, Worshipping, and adoration as well of Images, as of reliques, and also invocation of Sainctes, is a fonde thing vainlie feigned, and grounded vpon no warrant of scripture, but rather repugnant to the woord of God.

¶ Romanne maie minister in the Congregation, except he be called.

24. **N**It is not lawful for any man to take vpon him the office of Publique preaching, or ministering the sacramentes in the congregation, before he be lawfullie called, and sent to execute the same. And those we ought to iudge lawfullie called, and sent, whiche be chosen, and called to this woork by menne, who haue publique auctoritie geuen vnto them in the congregation, to cal, and sende ministres into the Lordes vineyard.

¶ Menne must speake in the Congregation in soche young, as the people vnderstanck.

25. **I**T is moste semelie, and moste agreeable to the woord of God, that in the congregation nothing

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thing be o penlie readde, or spoken in a toungue
vnknowen to the people , the whiche thing S.
Paule didde forbidde, except some were presente
that shold declare thesame.

¶ Of the Sacramentes.

¶ V R L O R D E Jesus Christe hathe 26.
knitte toguether a companie of newe peo-
ple with Sacramentes, moste fewe in
numbre, moste easie to bee kepte, moste excellent
in significatione, as is Baptisme, and the Lordes
Supper.

T HE Sacramentes were not ordeined of
Christe to be gased vpon, or to be caried a-
bout, but that we shoulde rightlie vse them.
And in soche onely, as worthlie receive thesame,
thei haue an wholesome effecte, and operacione,
and yet notthat of the woorke wrought, as some
men speake, whiche woorde, as it is straunge, and
vnknowen to holie Scripture: So it engendreth
no Godlie, but a verie superstitious sense. But
thei that receive the Sacramentes vnwoorth-
lie , purchace to theimselues Damnatione, as
Saincte Paule saith .

S acramentes ordeined by the Worde of God
be not onely Badges, and tokens of Christien
Mennes professione, but rather thei bee certeine
sure

sure witnessesse, and effectuall signes of grace, and
Goddes good will towarde vs, by the whiche he
dothe worke inuisiblie in vs, and dothe not on-
lie quicken, but also strengthen, and confirme our
faith in hym.

C The wickednesse of the Mini-
stres dooeth not take awaie the
effectuall operation of Goddes
ordinaunces

27. **W** Ithough in the visible Churche the euill be
ever mingled with the good, and sometime
the euil haue chief auctoritie in the mini-
stration of the word and Sacramentes: Yet
sozsmoche as thei doe not the same in their owne
name, but dooe minister by Christes commission,
and auctoritie: we maie vse their ministerie bothe
in hearing the word of God, and in the receiuing
the sacramentes, neither is the effecte of Goddes
Ordinaunces taken awaie by their Wicked-
nesse, or the grace of Goddes gifte diminished
from soche, as by faieth and rightlie receive the
Sacramentes ministred vnto them, whiche bee
effectuall, because of Christes institutione and
promise, although thei be ministred by euil men.
Neuerthelesse it apperteineth to the discipline of
the Churche, that enquirie be made of soche, and
that thei bee accused by those that haue knowe-
lege of their offences, and finally being founde
guiltie by iust iudgement, be deposed.

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¶ Of Baptisme.

Baptisme is not onelie a signe of professi-
on, and marke of difference, wherby Christi-
stien menne are discerned from other that
bee not Christened, but it is also a signe, and seale
of our newe birth, whereby, as by an instrument
thei that receiue Baptisme righlie, are grafted
in the Churche, the promises of forgauenesse of
Sinne, and our Adoption to bee the sonnes of
God, are visiblie signed and sealed, faith is con-
firmed, and grace increased by vertue of praier
vnto God. The custome of the Churche to Christi-
sten yonge children, is to bee commended, and in
any wise to bee reteined in the Churche.

¶ Of the Lordes Supper.

The Supper of the Lord is not onely a
signe of the loue that Christiens ought to
haue among theim selues one to another,
but rather it is a sacrament of our redemptiō by
Christes death, insomuche that to soche as right-
lie, woorthelie, and with faieth receiue the same,
the breaude whiche we breake, is a communion of
the bodie of Christe. Likewise the Cuppe of bles-
sing, is a Communion of the bloude of Christe.

TRansubstantiation, or the chaunge of the
substaunce of breaude, and wine into the sub-
staunce

C.j.

staunce

staunce of Christes bodie, and bloude cannot bee
proued by holie writte, but is repugnaunt to the
plaine woordes of Scripture, and hath geuen
occasion to many supersticions.

E ORASMOCHE as the truefh of mannes na-
ture requireth, that the bodie of one, and
thefelf same manne cannot be at one time
in diuerse places, but must nedes be in some one
certeine place: Therfore the bodie of Christe can-
not bee presente at one time in many, and diuerse
places. And because (as holie Scripture doeth
teache) Christe was taken vp into heauen, and
there shall continue vnto thende of the worlde, a
faithful man ought not, either to beleue, or openlie
to confesse the reall, and bodilie presence (as thei
terme it) of Christes fleshe, and bloude, in the Sa-
cramente of the Lordes supper.

E HE Sacramente of the Lordes supper
was not commaunded by Christes ordi-
nance to be kepte, caried about, lifted vp,
nor worshipped.

C OF the perfeicte obla-
cion of Christe made
upon the croffe.

E 30 HE offring of Christe made ones for euer,
is the perfecte redemption, the pacifying
of goddes displeasure, and satisfaction for
all.

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al the sinnes of the whole worlde, bothe original
and actuall: and there is none other satisfaction
for sinne, but that alone. wherefore the sacrifices
of masses, in the whiche it was commonlie saied,
that the Prieste did offre Christe for the quicke,
and the dead, to haue remission of peine or sinne,
were forged fables, and daungerouse deceiptes.

C The state of single life is com-
maunded to no man by the
worlde of God.

Bishoppes, Priestes, and Deacons are not
commaunded to bove the state of single ³¹
life without mariage, neither by Goddes
lawe are thei compelled to absteine from matri-
monie.

C Excommunicate per-
sones are to bee
auoided.

That persone, whiche by open denunciaciacion
of the Churche, is rightlie cut of from the ³²
vnitie of the Churche, and excommunicate,
ought to be taken of the whole multitude of the
faiehful, as an Heathen, and publicane, vntil he
bee openlie reconciled by penaunce, and received
into the Churche by a Judge that hath autho-
ritie thereto.

C.ij.

Tra-

Tradicions of the Churche.

Tis not necessarie that tradicions and ce-
remonies bee in all places one, or vtterlie
like. For at al times thei haue been diuers,
and maie bee chaunged, according to the diuersi-
tie of countries, and mennes maners, so that no-
thing bee ordeined against goddes worde.

Whosoeuer through his priuate iudgement
willinglie, and purposelie doeth openlie
broke the tradicions, and Ceremonies of
the Churche, whiche bee not repugnaunte to the
worde of God, and bee ordeined, and approued by
common auctoritie, ought to be rebuked openlie
(that other maie feare to doe the like) as one that
offendeth against the comon ordre of the churche,
and hurteth thauctoritie of the Magistrate, and
woundeth the consciences of the weake brethre.

Homelies.

34. **H**omelies of late geuen, and set out by the
Kinges auctoritie, be godlie and holsome,
containing doctrine to bee received of all
menne, and therefore are to be readde to the peo-
ple diligentlie, distinctlie, and plainlie.

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¶ Of the booke of Praiers, and Ceremonies of the Churche of Englande.

The Booke whiche of very late time was
geuen to the Churche of Englande by the
Kinges aucthoritie, and the Parlamente,
conteining the maner and fourme of prayng,
and ministring the Sacrametes in the Churche
of Englande, likewise also the booke of ordning
Ministers of the Churche, set foorth by the for-
said aucthoritie, are godlie, and in no poincte re-
pugnaunt to the holsome doctrine of the Gospel
but agreeable thereunto, ferthering and beauti-
fying the same not a litle, and therfore of al faith,
full membres of the Churche of Englande, and
chieflie of the ministers of the worde, thei ought
to be received, and allowed with all readinesse of
minde, and thankes geuing, and to bee commen-
ded to the people of God.

¶ Of Ciuite ma- gistrates.

The King of Englande is Supreme head in
earth, nexte vnder Christe, of the Churche
of Englande, and Irelande.

The Bishoppe of Rome hath no iurisdiction
in this Realme of Englande.

The ciuile Magistrate is ordeined, and allo-
wed of God: wherefore we must obey him,
not onely for feare of punishment, but also
for conscience sake.

The ciuile lawes maie punishe Christien men
with death, for heinous, & grieuous offences.

St is lawefull for Christians, at the com-
& maundement of the Magistrate, to weare
weapons, and to serue in laweful warres.

Christien mennes gooddes
are not commune.

37 **T**he richesse & gooddes of christians are not
commune as touching the right title & pos-
session of the same (as certain anabaptistes
dooe falslie boaste) notwithstanding euery man
ought of such thinges as he possesseth, liberallie to
geue almes to the pore, according to his habilitie.

Christien menne maie
take an Othe.

38 **N**o we confesse that vaine, & rashe swearing
is forbed Christien men by our Lorde Jesu
Christ, and his Apostle James: so we iudge
that christien religio doeth not prohibite, but that
a man maie sweare, when the magistrate requireth
in a cause of faith, and charitie, so it bee doen (ac-
cording to the Prophete's teaching) in iustice, iud-
gemente, and trueth.

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C The Resurrection of the Dead is not yett brought to passe.

He Resurrection of the dead is not as yet 39
brought to passe, as though it only belōged
to the soule, whiche by the grace of Christe
is raised from the death of sinne, but it is to be lo-
ked for at the laste daie: for then (as Scripture
doeth moste manifestlie testifie) to all that bee
dead their awne bodies, fleshe, and bone shalbe re-
stored, that the whole mannaie (according to his
workes) haue other rewarde, or punishment, as
he hath liued vertuousslie, or wickedlie.

C The soulles of them that departe this life doe neither die with the bodies, nor sleepe idle.

Hei which saie that the soulles of suche as 40
departe hens doe sleepe, being without al-
lence, fealing, or perceiuing, vntil the daie
of iudgement, or affirme that the soulles die with
the bodies, and at the laste daie shalbe raised vp
with the same, doe vtterlie dissent from the right
believe declared to vs in holie Scripture.

C Heretickes called Millenarii.

Hei that goe aboufe to renewe the fable of
heretickes called Millenarii, be repugnant 41
to holie Scripture, and caste them selues
headlong into a fuisse dotage.

Articles published

C All men shall not bee sauued at the length.

42 **G**Hei also are worthie of condemnacion, who
indeuoure at this time to restore the daun-
gerouse opinion, that al menne, be thei ne-
uer so vngodlie, shall at lenght bee sauued,
when thei haue suffered paines
for their sinnes a certaine
time appointed by
Goddes iu-
stice.

God sauue the King.

Richardus Graftonustypographus Re-
gius excudebat.

Londini, mense Iunij.

An. do. M. D. L I I I.

Cum priuilegio ad impre-
mendum solum.